CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Editorial.

ANALOGY OF TRUTH.—NO. 1.

"But," said Philo, "do not thy opinions on these subjects, contradict the evidences of our senses, and the plainest principles of philosophy? How can it be made to appear that vegetation is the *cause* of the solar rays, the refreshing rains, and the dews of heaven? Do not our senses contradict thy opinions in relation to these matters? And does not philosophy teach a dif"——

"Surely not," said the old man. "In the spring season, the rains and dews are gentle, the air is soft and bland, and the solar rays are truly welcome. And to what cause beside the vegetation that covers the earth in the spring season, can these effects be attributed? Even now, the honey-suckle that shadows this bower, is lifting its invigorating influence to the sun. Its delightful fragrance goes up with a silent power that must call down the light and heat in which all creatures rejoice. The roses that bloom in every part of this garden, the greenness that crowns yonder meadow, the verdure in which the forests are robed on the right hand and on the left—each exerts its proper influence in producing light and heat from the sun, dew from the heavens, and rain from the clouds. As spring advances, the power of vegetation will increase. To this cause, the heat of summer must be attributed—and the same still increasing effect must be ascribed to the ripening of the harvest."

"A strong proof," continued the old man, "that vegetation is the cause of the effects noticed, may be found in the following facts: as autumn comes on, the flowers fade, the grass withers, the leaves turn pale, and vegetation in general begins to droop. And to what causes beside these, can the decrease of the power of the autumnal solar rays be attributed? Proceeding farther, we discover that during the winter season, vegetation is nearly if not wholly extinct. From the foregoing reasoning, we should naturally expect to be deprived of the wholesome influence of vegetation on the sun, during the winter. And is not this the fact? And can the positions I have assumed be contrary, as you suppose, to the evidence of our senses and to the plainest principles of philosophy? What is philosophy, if it be not based on the evidence of our senses? And do not our senses furnish ample evidence in support of my position, that the solar rays, the dews of heaven, and the refreshing showers are the effects of vegetation?"

The old man paused, and Philo marvelled exceedingly that a mind possessed of apparently much strength should be so lost in the mazes of error.

"But may not thy premises be false? Would not an examination of tangible evidence result in the conclusion, that the *sun* is the *cause*, and *vegetation* the *effect*? Should we not rather ascribe the changes of the seasons, to the changes of station occupied by the earth in its orbit, than to any increase or diminution of the solar power? Beside, as the earth is ninety-five millions of miles from the sun, I cannot conceive how this honey suckle, the roses in this garden, the verdure of the fields and forests, or vegetation of any description, can exert an influence over a planet—the centre of a system—whose diameter is probably more than four times greater than the combined diameters of the seven primary planets, the asteriods, and the satellites embraced by that system."

"My young friend," responded the old man, "beware lest any man spoil you through philosophy, after the rudiments of the world and not after Christ. Shall philosophy be allowed to create in our minds a disbelief of the word of God? Were it not for the strength of my confidence in the Christian system, I might perhaps, even in the downhill of my life, be enticed by the researches of vain philosophers to renounce the positions I have advanced. But, believing, as I sincerely do, the truth of divine revelation; and being assured that one truth must ever be analogous to all others, I must still maintain, that vegetation is the *cause* of the solar rays, the refreshing showers, and the dews of heaven.

To this conclusion my mind was irresistibly led—for I long ago perceived that, before I could embrace the vain philosophy to which you have adverted, I must either reject the *analogy of truth*, or renounce my faith in revelation, and the plan of the divine government therein contained. The former I could not reject, and the latter I would not renounce—for I felt that faith in the Lord Jesus was the only staff that could support the soul in the pilgrimage of earth—that it would prove the only solace of the heart in the solemn hour of death!"

"Surely," said Philo, "surely there can be no contradiction between the written testimony, and the record of unwritten inspiration in the philosophy of things. I freely concede the position that one truth must ever bear some analogy to all others—and am free to express my firm belief in the volume of inspiration. But how could thy mind have been led to the strange conclusions"——

"Call them not strange," interrupted the old man, "they are founded on a rock. Hearken, and believe."

"First, then," continued he, "*faith* and *good works* may justly be termed *moral vegetation*. God hath promised goodness and mercy to the believing and virtuous—but on the unbelieving and wicked he hath pronounced an eternal curse. It is hence evident, that faith and good works in man, have power to call down the divine blessing, of which they are justly considered the causes. We are instructed to believe that "repentance toward God" must appear in our conduct, and that "faith in our Lord Jesus Christ" must be exercised by our souls, before we can become the recipients of divine love. Herein I discover cause and effect—and as the effect must follow the cause, so I consider the love of God to man, as the *effect* of moral vegetation, to wit: faith and good works. Now, the analogy of truth demands that we should consider natural vegetation to be the *cause* of the solar rays, the refreshing showers, and the dews of heaven. Your objection that this honey-suckle and those roses can exert no influence on the sun, being ninety-five millions of miles distant, instead of weakening, strengthens my position—for, though God be high and lifted up, though he be infinitely exalted, yet moral vegetation in us exerts its influence on the Almighty, and causes his love and blessing to descend."

"My aged friend," said Philo, "thy conclusions are warranted by thy premises—and he who acknowledges the latter should not deny the former. For if the principle be conceded, namely, the analogy of truth—and if moral vegetation, as thou hast aptly termed faith and good works, be the cause of the divine love, it would seem to follow, that the solar rays, the rains, and dews are the *effects* of natural vegetation. But may there not be an error in the premises? If it can be shown from 'the law and the testimony,' that the moral vegetation referred to is the *effect* of the divine love"——

"But if that be shown," interrupted the old man, "then it will follow that the divine love is extended to the unbelieving and the ungodly!"

"Yes," said Philo, "that will be an unavoidable inference, if, indeed, it be not the foundation of the argument."

"And then," hastily added the old man, "the doctrine of an eternal curse on the unbelieving and wicked must fall to the ground!"

"Undoubtedly," responded Philo. "But let me refer to a few passages of the divine record in proof that moral vegetation, (viz. faith and good works,) is therein set forth as the *effect*, and not as the *cause*, of the love of God. We are expressly certified that "Faith is the gift of God." Eph. ii, 8. But to whom? Not to the *believer*, but to the *unbeliever*. And if faith be the gift of God to the unbeliever, the unbeliever must be an object of the love of God. And of this love, faith is the *effect*, and not the *cause*. —Again. We are expressly assured, that "the goodness of God leadeth to repentance." Rom. ii, 4. Repentance is here noticed as an *effect*, and not a *cause* of the goodness of God. But according to thy hypothesis, man must exercise faith, and of course be a believer, before he can receive faith from God as the effect of his belief. Also, that the repentance of man leadeth to the divine goodness—instead of repentance being the consequence of the extension to the ungodly of the goodness of God."

The old man continued silent, and Philo felt freedom to pursue the argument. "It is abundantly evident from the scriptures that moral vegetation is the *effect* of the *divine love* manifested to *sinners*. And now, what shall we allow concerning the analogy of truth? Pursuing this principle, we must conclude that the rays of divine love and the dews of grace, invigorate the seeds or roots of virtue, so to speak, that exist in the moral soil, and cause them"——

"No," said the old man, "we cannot thus conclude—for if we do, the doctrine of innate, total depravity must be rejected. An argument that proves too much, proves nothing."

"But," responded Philo, "on the supposition that natural vegetation is the *cause* of the solar rays and the dews of heaven, it remains to be shown, how that natural vegetation could exist without the previous existence of seeds or roots in the earth. Why does not yonder earthen pot vegetate as well as the tulip that grows in it? Plainly because the tulip root exists in congenial soil—and the earthern pot has no root. If man were totally depraved by nature, he could neither be the recipient of faith nor practice good works. The roots or seeds of virtue must necessarily exist in our moral nature, prior to the existence of moral vegetation. Those seeds or roots would lie dormant, and perhaps become extinct, were it not for the rays of divine love and the dews of grace—in like manner as

the roots of those flowers would lie dormant, or perish, were it not for the wholesome influence of the sun, and dews, and rains."

"Is not total depravity a doctrine of the scriptures?" inquired the old man.

"If man be totally depraved by nature," replied Philo, "he must be totally destitute of the moral sense—and of course totally unable to discern between right and wrong, good and evil. But the scriptures recognize in man the existence of the moral sense, which could not exist were man totally depraved. Therefore total depravity is not a doctrine of the scriptures. Beside, the publican acknowledged himself to be a sinner. Now if that publican had been totally depraved, he could have spoken nothing but falsehood. Of course, instead of being a sinner, he was a saint!

"But," queried the old man, "may we not allow that the publican was totally depraved by nature, and yet avoid the difficulty you mention, by allowing that he had been awakened by divine love to see his awful and undone condition?"

"In allowing the latter," said Philo, "thou hast acknowledged moral vegetation to be the *effect*, and not the *cause*, of the love of God to sinners."

"I cannot avoid acknowledging this conclusion," answered the old man, "unless I yield the doctrine of total depravity."

"But, my aged friend," said Philo, "in allowing that moral vegetation is the effect of divine love, thou hast virtually rejected the doctrine of innate, total depravity. I before inquired, why that earthen pot does not vegetate as well as the tulip it contains. The reason is, simply, the pot has no root. The existence of the tulip proves, not only that it has a root, but that the solar rays, and the dews and rains, have exerted their proper influence in exciting it to action. So moral vegetation, (namely, faith and good works) proves, not only that the seeds or roots of virtue exist in the moral soil, but that the rays of divine love and the dews of grace have incited them to fruitful action. What effect could be produced by the sun and rain upon barren sands and sterile rocks?"

"The conclusion is irresistibly obvious," responded the old man. "I now see into what egregious errors in philosophy and religion, a single theological error has led me. I find that I placed the cause for the effect, and the effect for the cause. Henceforth I will serve the Lord, in godliness and holy fear, not expecting thereby to obtain his favor and secure his love, but to testify my gratitude for the blessings with which he has hitherto crowned my existence. Darkness and doubting no longer obscure the vision of the eye of faith. And I feel that I can say as did Simeon of old, 'Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation.'" Philadelphia. A. C. T.

Original.

PARENTAL CHARACTER OF GOD.

Worship God. Rev. xxii, 9.

Why should we worship God? Simply, because he sustains towards us the relation of a Parent, mindful of our wants and desires. The beautiful language of scripture clearly teaches this great and noble truth. Moreover, we are taught by our condition, that we are dependent on God in every sense of the term. A child is no more dependant on its parents for support and protection, than is man dependant on some other power beside his own, for *his support* and *protection*. In fact, he is dependant for his very existence, for man could never say, 'I will exist,' and straightway exist. He could never, of his own power, step forth in the majesty of a thinking being among the glorious works of nature. Another hand performed the work. He was moulded a living being from inert matter—he was raised from death to intellectual life.

Moreover, he is dependant for his desires. He craves for food, but appetite is not a creation of his own; it is the result of organic formation. He longs for happiness with an irrepressible ardor. He scales mountains, dives into the caverns of the earth, and visits other climes, in order to find it; yet he is not the originator of that desire; he did not interweave it among the fibres of life; he did not stamp it upon the mind. It was given by Him, who created man. He has a desire for social relations—for the many endearments which are found in the company of his fellow-beings, and especially in his own family; but where did he obtain that desire? is it of his own creation? No! It came from a higher source. He has a desire for life—a desire that is paramount to every other object. He wishes to live here, and with the knowledge that he cannot do so, he wishes to *live* hereafter. But that desire is not his own—it is a principle of his nature, from which he cannot free himself, and which is ever with him.

He is likewise dependant on another *cause* or *being* than himself, for the gratification of his desires. He creates no earth, he builds no sky, he originates no vegetation, neither is he the author of one of the vast number of miracles which crowd nature in every direction. Nevertheless, towards these he possesses an ardent desire, and from them he receives pleasure and knowledge, health and strength, the prolongation of life and all its ever changing joys. They form the essence of his existence, for their withdrawal would be death to him. They supply all his wants, for without them he might desire in vain. Yet they are not man's workmanship. When in want of food, he could never cause nature to obey the impulse of his craving, and bring forth at his bidding, an abundance from her overflowing granaries. The very grass beneath his feet acknowledges not his voice, but implicitly obeys the laws of *Another* and *Greater*, whose word is power and whose thought is wisdom. No object depends on man for existence, no object lives by his nod, but he, together with all other things, is supported by an *Energy* which cannot be seen, but which is most gloriously manifested by the works which have been thrown into existence.

All these facts plainly teach us, that the human family stand in the relation of children towards some Being, higher, wiser, and better than themselves—that from this Being, they receive existence, derive bounties, and experience protection. Hence, in every sense of the term, we are children. We created not ourselves—we supply none of our wants. But every thing we enjoy—every bounty of nature, and all her varied stores, come from the hand of an all-wise and loving parent, whose goodness knows no bounds, and whose kindness acknowledges no limits. With this view then, the conclusion is irresistible, that there is a divine energy or mind, whose attributes are unlimited power, unchanging goodness, perfect wisdom—that he sustains the relationship of a benevolent Father towards all his children, satisfying their wants, and putting means into operation, to produce for them the greatest possible happiness, by punishing them when wrong, and rewarding when right, and inducing them to yield their minds to a worship of himself.

When we see an earthly parent, with a benevolence of the most exalted character, endeavoring to assimilate the mind of his child to himself, by leading him to obedience, and a practice of every virtue, we cannot but admire him. But how much more sublime the view, when we consider that the eternal mind itself, which is full to the overflowing with perfect parental feelings, is endeavoring to assimilate the minds of his children to himself, by inspiring them with that love which belongs only to obedient children, and which alone can make them happy. This view of God is one of the most ennobling that can be imagined, and constrains us to acknowledge that he is the true object of worship for intellectual and moral beings, who only can worship 'in spirit and in truth.'

But such a worship pre-supposes a particular state of the mind, in order that it may be brought nearer the *object* of worship, and consequently better prepared to receive and appreciate the truths which are necessary to an enlightened homage. A vicious mind cannot enter into a rational worship of God. Nor is an ignorant mind at all fitted to engage in so high and pure a service. The holy joys which a mind of virtue and strength experiences from communion with God, falls dead upon one blunted by vice or degraded by ignorance. For the mind by cultivation, is brought nearer God, and perceives in a more excellent manner, his goodness, and his wisdom. What is it then, which is capable of preparing the mind for the worship of God? I answer, christianity, the sum and substance of the Savior's teachings! This is eminently fitted to purify the heart and enlighten the understanding.

But here it is particularly necessary to distinguish between the essence of christianity, and the many counterfeits which have been given instead of it, by its professed advocates. For there is no object among men, which has been so thoroughly abused as christianity. Harsh and unintelligible dogmas have been charged upon it, the conduct of pretended friends has been heaped upon it, and the miseries of christendom have been attributed to its influence. But not in truth! For we perceive nothing in Christianity itself, which leads to any such results. Instead of generating war and breeding, discord, it is calculated in every respect to destroy them, and spread abroad peace and good will. Christianity has been mistaken; for many people do not even dream that its essence is a refined and pure morality, in connexion with faith in the Savior and the great principles he promulgated. They have passed by this great truth. They have been satisfied with the form and neglected the substance—canght at the shadow and despised the reality. A certain set of creeds has been called Christianity, and those which oppose heresy. Hence it is that so many despise what is called religion. The sceptic, for instance, is called on to embrace religion. 'Well, what is religion?' he asks, with perfect confidence that the mere answer of the question will furnish him with a ready weapon. The Presbyterian asserts that a belief in his creed, constitutes religion, the Papist claims the same for his faith, and so through the whole catalogue of sects. Now, he cannot believe all, therefore, he believes none, considering their religion nothing but a mass of contradictions. Thus is he led by a misconception of religion, to throw all from him with disdain. But he little thinks, that in throwing away the forms, he casts with them, the diamond itself. For its brightness will be found beneath them all.

Religion is treated something like the following. A man takes a diamond, and entirely hides its beauty, beneath a covering of lead. He presents it to an individual, and requires him to admire it. Now, unless the man scrutinizes closely, and penetrates the covering, he perceives nothing like diamond value. Consequently, he denounces it as a cheat. He alters the covering—he uses brass, and again calls upon him to admire the diamond. He again alters it and uses tin. With this method of proceeding, how can the individual, who is required to admire the diamond, come to any other conclusion than that there is deception in the whole matter? He perceives no diamond—nothing but the cover

ing of base metal, consequently, he turns from it with disgust. So with religion! One man has covered it with his rags. Another with his tinsel. Strip off the coverings, and you have the substance.

Do you see the professed christian bending over the couch of sickness—wiping away the tear of sorrow, and reclaiming the vicious? It is religion! That substance, which has an effect on his heart, notwithstanding the creed with which he covers it. Do you see him discharging the various moral duties required in the scriptures with scrupulous fidelity? He has the very spirit of the Savior's teachings.

So with all christian sects. There are various forms among them, which certainly do no credit to the deep feelings of the heart; but yet, in a majority of instances, these have no very great influence upon the conduct, for if they did, men would become demons. They acknowledge and practice something beneath these bad coverings, which causes the seeds of benevolence to spring up in the heart. Any one may perceive that these forms are not even acknowledged in their dealings with one another. Let two persons belong to the same church. Let one act the part of a dishonest man with the other, and defraud him of his property. He is at once viewed as a hypocrite and a backslider. And though he may pay particular attention to the form of his faith, attend all his regular meetings, and apparently, pray devoutly, still it all avails him nothing, if he give no evidence of genuine repentance, by returning the property of which he has defrauded another—he is still looked at with the eye of suspicion, as devoid of religion. And, although they place so much stress upon their new hearts, their conversions, and renewals by the holy spirit, yet these do not lessen his crime a particle—he is a dishonest man still. Now in all this, it is plainly acknowledged that morality is the only foundation of a religious character, and that the forms are minor things, comparatively.

We can test it by another infallible rule. Let a man so conduct as to cause suspicion against him, let him be a sharp, avaricious person, insomuch as frequently to swerve from honesty—let him do this, during six days of the week and on the seventh, go to church, pick up his form of religion, as he enters; go through with all the peculiar ceremonies of his faith; drop his sanctity at the door step of his church, and assume his dishonest garb, and cheat the rest of the week, and what do we think of that man? 'A base hypocrite,' bursts from every lip. And what do we think of his forms of worship? Just nothing! We know that the man lacks the substance, and without this, he is an enemy to the cause of Christ.

From all these facts then, we draw this incontrovertible conclusion, that unless the reception of christianity is accompanied by works, it is but a dead letter, of no value to the world. We also learn, that the substance of christianity is morality, and that its form or clothing (and this is the best form which can be given it) is faith in the Savior, and those sublime points of doctrine which he preached. These are the medicines then, which will heal the mind, and prepare it to worship God, in spirit and in truth, will raise it from the thraldom of vice, and by purifying all its noble powers, give it higher and exalted notions of the character of its Maker. God is formed of those enlarged principles of goodness, which he has shadowed forth in us—only in Him, they are infinite. Hence, the more our hearts are softened by communion with the great principles of Christianity—the more our affections are cultivated, the more we shall prize *those principles*, and consequently, the more pure and lofty will be our conceptions of the character of God, and more noble and expanded will be our worship. We shall feel ourselves inducted into God's affections, the same as a child feels in his heart, the warming love of his parents, when he has fulfilled their commands. Our Savior acknowledged this great truth, for he perpetually represented the necessity of moral action, for without this, no man can worship God 'in spirit and in truth.' PREACHER.

FROM THE BOSTON TRUMPET.

REV. SILAS M'KEEN.

On Friday of last week, a gentleman of very respectable appearance, unknown however to us, came to this office, and inquired for the editor. On being made known to him, he handed us a letter, which, on opening, we found to be addressed to us from Rev. Silas McKeen, of Bradford, Vt. [We give the communication below, *verbatim et literatim*, as it came from the hands of this said Rev. Mr. McKeen.] The stranger, after having given us time to read the letter, inquired whether we would give it publication. We replied, that in all probability we should. He next pressed us to say, whether we would publish it *next week*. This we did not feel ourselves under obligation to promise, although we thought there was but little doubt of it. He then wished us to promise, that after having copied the communication, we would return the original to him. We told him we should by no means consent to this. With seeming surprise at our refusal, he informed us that he had instructions not to leave the letter, if we would not agree to return it after having copied it; and he demanded that we should then give it up to him. We immediately put it into our pocket, told the gentleman that it was directed to us, that it was headed "for the Universalist Trumpet and Magazine," that it was sent for publication, that we certainly should keep it and publish it, and moreover, that we should not part with the original after publication. As a reason for this, we told the stranger we were constantly liable to be imposed upon; that if there should prove to be any forgery or any *lying* in the case, as there probably was, Rev. Mr. McKeen might deny having sent such a letter; and how could we prove it, unless we retained the letter. This, the stranger said, was an insinuation against the character of the Rev. Mr. McKeen. We replied that we were sensible of it; that we knew nothing in favor of the Rev. gentleman, that there were many suspicious circumstances about the case; and that, at any rate, if he was an honest man, it could not do him any hurt to retain the letter; we certainly should retain it, and would give it early publication. We begged the stranger not to suppose we meant to treat him uncourteously; we intended no such thing; he certainly must see the propriety of our retaining the letter.

We now subjoin the letter of the Rev. Mr. McKeen. We shall make no further comment now, but shall resume the subject at a future time. We will thank Rev. K. Haven, and any gentleman, in Barnard, Bethel, Bradford or Royalton, Vt. for any further information on this subject which they may be able to furnish.

A letter from the Rev. Silas M'Keen, of Bradford, Vt. to the editor.

Mr. THOMAS WHITTEMORE—A few weeks ago a gentleman, very friendly to me, and, for ought I know, equally so to yourself, handed me your paper of 26th of May last, with a request that I would read an article copied from the "Baptist Repository" of May 18th, published in the city of New-York; together with your remarks on that article, calling my veracity in question; but at the same time generously promising to publish proof in the case, if I would furnish you with it. I have, accordingly, thought it my duty to comply with your invitation, and as my whole communication will be connected, and bear on the same point, I trust you will publish it entire.

The anonymous writer of the article in the Repository states, that he had, a short time before, attended worship on the Lord's day, and heard a preacher who had occasion to consider the doctrine of the Universalists, that there is no future punishment, and that every man at death goes to inherit the kingdom of God. That, during the discourse, some persons took offence, and went out of the house, just in season to save hearing a short anecdote of a Universalist; which was stated as follows. "The minister, Rev. Mr. McKeen, of Vt. said, that, not long since, a man who *sincerely* believed in Universalism was charged with a crime, which, if proved, would send him to the penitentiary. He bethought himself how he should act in the case, and, rightly judging that Paradise was preferable to a prison, he concluded to cheat justice of its victim and make his entrance into heaven by a summary process. He, accordingly, sat down and wrote a note, saying, that he had concluded to go to glory! Wished his coffin to be made by Universalists, to be buried by them, &c. Then he went out to a shed, and put a rope round his own neck, and swung off. The preacher stated that he read the above note, and that he understood it was complied with by his universal friends."

In regard to the above, I would state, that I did, sometime in May last, preach one Sabbath morning, in the congregation of the Rev. Mr. Lazelle, of Brooklyn, near New-York. In the course of the sermon I had occasion to speak of the doctrine of universal salvation, when some persons, I believe *two* men, went out; who, I afterwards understood, were Universalists, belonging to a neighboring congregation. And, with a view to exculpate Universalists from the charge of *insincerity*, so commonly alledged against them, and to show that a man may, even in view of death, be a *firm believer* that all will go directly to heaven, and act accordingly, I related the story, which was subsequently communicated by some one to the Repository. The *very words* which I used, I suppose the writer, who is unknown to me, did not pretend to give. But I presume he intended to state *the facts* correctly; and did so, as nearly as could be expected in such circumstances.

[Here follows a brief review of the remarks of the Editor of the Trumpet, on the relation of Mr. K. The letter then continues.]

For proof, kind sir, I send you the following official document; which is a true copy of the original, now in my hands, and hope it will be quite satisfactory to you.

"I hereby certify, that in the autumn of the year 1827, at Royalton, in the county of Windsor, and state of Vermont, where I reside, a Mr. Giles Cone, being accused of stealing, and threatened with prosecution, was found, one morning, hanging by the neck, lifeless, in a shed adjoining his house. On the table was a note, of which the following is a copy.—Know all people that the crime that Jacob Fox accused me of, I am innocent. And this brings me to an untimely end—and will cast me out of society if I live; for he can prove any thing that he wants by his workmen. Their names I shall not mention for it is well known. These are my last words. I am sorry to bring such shame on my dear wife and children, and parents, and brothers, and sisters, and all relations. Dear wife I must bid you and our children a long farewell. I wish, dear wife, that you would put them out to some good places where they may be brought up in the fear and admonition of the Lord. It is my wish that Mr. Marshall would make my coffin, and Mr. Haven preach my funeral sermon, if you have any. As for the neighborhood I live in, I return them my humble thanks for their kindness to me and my family—and I wish that you would assist my dear wife in the burial of me that is gone to mansions above."

The above requests were complied with—Mr. K. Haven, a Universalist minister of Bethel, did preach the funeral sermon, &c.

I have given this statement, in consequence of a charge against the veracity of the Rev. Mr. M'Keen of this state, respecting this matter, by the editor of the Trumpet, a Universalist paper in Boston, Mass. without the slightest disrespect to the unfortunate family of Mr. Cone, or any of his connections. JONATHAN KINNEY, Jr.

Justice of the Peace, before whom Inquest was taken. Royalton, Oct. 29, 1832.

[Then follows a certificate from Messrs. Stephen Barker, Asa Billings, and Jonathan Kinney, jr. that Mr. Cone was a professed Universalist, and a certificate from a Mr. Andrew B. Peters, that the preceding statements were a "true copy from the original documents."]

In view of the above facts will the editor of the Trumpet, or some of his candid correspondents, inform us, whether, in your opinion, Mr. Cone, just as it regarded his own personal advantage, acted wisely, or unwisely, in committing this act of suicide? Please send me your paper which shall contain this communication. Yours, with due respect, SILAS M'KEEN.

CONGRESSIONAL BURYING GROUND.

We have lately paid a visit to this cemetery. The last resting place of those who have passed away and are no more, is a scene which few of ordinary ability can contemplate without a feeling of melancholy. To think that all your heart once cherished, all that you idolized and doated on, slumbers beneath your feet in the deep dark night of the tomb—is a reflection as painful as it is solemn and awful. The heart is apt to long for death,

"In yearning for the dead."

And to look upon all the pursuits, and pleasures and toils of the world as a feverish and sickly dream—as "dull, stale and unprofitable." We feel that we are "shadows and the dreams of shadows are all that our fancies imagine." All our hopes and joys, all that once made life gorgeous and delightful, pall upon the mind, and render existence insipid. It is, however, on such occasions that the day-star of religion beams upon the dreary waste of life and infuses higher and more substantial hopes. We feel that our sojourn here is but a short time, that life is but the prelude to eternity—that the grave is the portal to an endless existence.

"Life is the triumph of our mouldering clay;
Death of the spirit, infinite! divine!
————life's a debtor to the grave—
Dark lattice! letting in eternal day.
Were death denied, to live would not be life;
Were death denied, even fools would wish to die.

Still the feelings of humanity linger round the heart, its cords still vibrate, its pulses are still felt. Memory, painful memory, recalls the image of the being whose departure dissolved the charms of life, and whose body moulders into its native element beneath your feet. The deep and abiding rent has been healed—the wound is still open and the heart bleeds afresh. Grief is selfish: we grieve because that which gave us happiness has been removed to a scene of purer and more lasting joys: we grieve because he has been freed from the pains and wretchedness of life, and left us to agonize over what we have lost. It is wrong; but we cannot control the gush of feeling; the restless impulses of the heart—

"*Ille dolet aere qui sine teste dolet.*"

We stood by the graves of those who were dear to us as our heart's core. The sun was just sinking below the horizon; the river glided stilly and solemnly at a distance; the varied and gorgeous foilage of the trees on the opposite hills, lent its charm to the twilight landscape; a solitary grave-digger was preparing a last place of repose for one who had, like ourselves, once enjoyed all the beauties of this beautiful world; his mattock fell sullenly upon the ear as it struck the earth that was soon to be enriched by the mouldering remains of perishing mortality.—The dark foilage of the cedar and arbor vitæ contrasted sadly with the white tombs and marble monuments of those who had, while in life, served their country well, and who had facinated by their eloquence, or charmed by their wisdom admiring senates. What a scene for contemplation! We stood amid the buried dead—the humble and the great—the obscure and the mighty—all mingling in one common element, and dissolving into their kindred dust. What a leveller is the grave! "How populous—how vital!"

We see around us those who were our companions in youth, our friends in manhood; with whom we loved to associate; to whose wisdom we listened with delight; on whose accents we hung with rapture. Here rest those—the sweet promises of earthly joy—the dear objects of our concentrated and passionate attachment; the delicious tones of whose voice still ring in our ears; the perfection of whose form, expanding into loveliness and beauty, still stands forth in our memory in almost living reality; whose last "farewell" we hear alike in the bustle of the world, in the silence of solitude, and in the dreams of night. There they repose, never—never again to diffuse joy by their presence, to beget rapture by their innocent smiles, or to renew the charm of life which their untimely death has forever dissolved. What an aching void they have left! and what a wretch is man!

Our eye rests upon the monuments of the mighty dead; upon the splendid productions of of affection, gratitude or ostentation; beneath which slumber the remains of those whom their country once exalted, and whose genius the world admired. I see the tomb of him who was deemed the first, the greatest orator of the republic, the matchless Pinkney. How mute is now his tongue; how hushed is now that eloquence which was wont to make the blood thrill as it coursed along the veins; what remains of him now but a clod of the valley, a piece of vulgar dust, undistinguished from that of the obscure body that reposes beside him without a memorial of his past existence?—But such is the fate of humanity; death levels all—

"All that beauty, all that wealth ere gave,
Await alike the inevitable hour,
The paths of glory lead but to the grave."

The most gifted intellect, the most splendid genius, cannot arrest the blow, to avert the fate that awaits its possessor. To "creation's melancholy vault" all are hastening; it is the final repository of created beings. Dust we are, and unto dust we must return.

The vale funeral—the sad cypress gloom—
The land of apparitions
All, all on earth is shadow—all beyond
Is substance.

The magnificient palace and all its gorgeous pageants must be exchanged for the cold damp, silent tomb; and the bed of down, the canopy of velvet give place to the dark vault, corruption and the worm. We see before us the grave of one who, while in life, scarcely seemed to touch the earth—who seemed to spurn the society of his fellows, and to look upon himself as immortal. His body now mingles with the base earth he spurned, and has long since crumbled into the dust: how silent, but how eloquent, is the tomb; what lessons it inculcates, what feelings and reflections it inspires!

This fine cemetery deserves to be more frequently visited. It is salutary, and affords a melancholy pleasure to stroll among the tombs and graves of those who were once inspired with the feelings and passions and joys which now animate the living—who once breathed the same air, and luxuriated in the same beauties which we now enjoy. The place that knew them once, now know them no more. They have passed away from the world, and all will soon be as if they had never been—blotted from the very memory of man—gone

"With the years beyond the flood."

This grave-yard will soon be, if not a "garden of graces," at least a place of melancholy beauty. The Congress have begun to pay some attention to it. A small appropriation was made during the last session, and a sexton's lodge has been built; a large vault erected; and avenues and walks are forming, the lines of which are to be decorated with the elm, the willow, the arbor vitæ, the linden and the tree of heaven. The vault, however, is, we think, too small and in bad taste, and the principal avenues should be paved and not gravelled.---*Washington Chron.*

REASON IN REVELATION.

In what concerns revelation, reason has a two-fold province; first to judge whether what is presented to us as revelation from God, or, which is the same thing, as the divine testimony to the truth of the things therein contained, be really such or not; secondly, to judge what is the import of the testimony given. For the former of these, first, the external evidences of Christianity offer themselves to our examination, prophecy, miracles, human testimony; and then the internal, arising from the character of the dispensation itself, its suitableness to the rational and moral nature of such a creature as man. As to the second point, the meaning of the revelation given; if God has condescended to employ any human language in revealing his will to men, he has, by employing such an instrument, given us reason to conclude that, by the established rules of interpretation in that language, his meaning must be interpreted. Otherwise the use of the language could answer no end, but either to confound or to deceive. If the words of God were to be interpreted by another set of rules than that with which the grammar of the language, founded in general use, presents us; with no propriety could it be said the divine will is revealed to us, till there were a new revelation, furnishing us with a key for unlocking the old. This consideration points to the necessity of the gramatical art, and of criticism, by means of which, readers, especially of a distant age and country, must arrive at the requisite proficiency in the language. As to both these, it is evident the sacred writers address themselves to our reason. *Why*, said our Lord, *even of yourselves, judge ye not what is right?* And the Apostle Paul: *I speak as to wise men, judge ye what I say.*

Dr. Campbell.

VIRTUE.

Virtue not only leads to the happiness of him who practices it, but to the esteem and affection of others. Nothing can be more indisputable, than that the direct road to the esteem of mankind, is by doing things worthy of their esteem. The most artful scheme for passing things upon others for somewhat different from that they really are, is in momentary danger of detection; and it would be an egregious mistake to suppose, that men esteem any thing but what comes to them under the appearance of virtue. No man ever existed of a taste so depraved as to feel real approbation of another, for the artfulness of his flattery, or the cunning with which he over reached his neighbor.

The natural flights of the human mind are not from pleasure to pleasure, but from hope to hope.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, DECEMBER 15, 1832.

SUNDAY EVENING LECTURES,

At the Orchard-Street Church.

Subject for Sunday evening (to-morrow,) Dec. 16, Evidence of Universalism drawn from the attributes of God. Text Ps. cxlv. 9.

☞ PUBLIC MEETING. ☜

The Public Meeting of UNIVERSALISTS, in this city, called for last Monday evening at the Orchard-st. Church was well attended. We were highly gratified with the manner in which the call was answered, and with the interest manifested by our friends in the objects of the meeting. We doubt not good will grow out of the measures. Indeed good has already resulted from them. The meeting stands adjourned to next WEDNESDAY EVENING, 19th inst. to meet in the Lecture Room, of the above Church, at half-past six o'clock. It was particularly desired by the meeting that every one interested in the advance of our cause in this city, would regard it a duty to attend. An ADDRESS may be expected.

WARD SOCIETIES.

The officers and members of the different Universalist Ward Societies in this city, are requested to be present at the Public Meeting, next Wednesday evening, as noticed above. It is designed to revive the Union Meetings, which were suspended in consequence of the sickness in the city. Ladies are respectfully invited to attend.

Dec. 15th.

FRIENDLY LETTERS,

To the Partialist Clergy—NO. IV.

Men and Brethren—I have a query to propound for your candid and prayerful consideration. I deem it of much importance, inasmuch as in the light of the reply, God will stand either justified or condemned. There is no middle ground.

You have contended with much earnestness for the destruction of a doctrine, by which the unbelief and consequent sin and suffering of mankind can alone be reconciled with the testimony, that "God hath concluded them all in unbelief, that he might have mercy upon all." And you have endeavored to establish the sentiment, that the Deity will inflict upon a part or portion of the human race, a punishment that shall never end. For one, I cannot conceive how God could be justified in such procedure—and to the end that I may elicit some information from you on this subject, I propose the following query and train of reasoning. If the latter be faulty, I should be grateful to any one who will point out the error.

Would it be merciful in God to inflict, or cause, or allow to be inflicted, upon a single soul, a punishment that shall never end?

To say, 'it would be *just*,' will not answer the query to my satisfaction. I will grant, for the sake of following the argument without interruption, that it *would* be *just*—but still press the question, would it be *merciful?*

If you allege that it would be merciful in human governments to execute a criminal, or confine him in a dungeon for life, to secure the peace of society. And if you urge this as an illustration of the motive which prompts the Deity to inflict endless punishment. I reply, that the illustration as presented does not meet the requirement of the proposed query. Allowing, that it would be merciful in God to secure, or if you please, increase the happiness of the saints (were it possible) by confining and tormenting a solitary soul while eternity endures, the question is still unanswered. I ask, whether it would be *merciful* in God to inflict upon a single soul a punishment that shall never end? The question concerns, not the spectator, but the sufferer ---not the saints, but the sinner.

You cannot conscientiously answer this question in the affirmative, for if it would be merciful in God to punish me world without end, it would be unmerciful in him to render me eternally happy.

If you reply in the negative—that is, if you allow that it would *not* be merciful in God to inflict upon a single soul an endless punishment, you grant, that it would be *unmerciful*. Now, either God will not inflict it, or he is an unmerciful being! Whatever is unmerciful is cruel—then God is a cruel being!! Whatever is cruel is unjust—then God is an unjust being!!!

I beseech you, brethren, do not contend for the doctrine of Partialism. Do not spend your time and talents in endeavoring to make it out that our heavenly father is unmerciful, cruel and unjust.

A. C. T.

INFLUENCE OF DOCTRINE.

We have been much pleased by the perusal of a work now almost two hundred years old entitled "Medulla Theologiae, or the Marrow of Divinity, by Samuel Clarke, Pastor of the Church in *Bennet Fink*, London." This Marrow of Divinity purports to be "contained in sundry Questions and Cases of Conscience, both Speculative and Practical; the greatest part of them collected out of the Works of our most Judicious, Experienced, and Orthodox English Divines." We wish some of our Limitarian friends would seriously reflect upon the following remarks of our author on the question "*What means may we use, to prevent, and cure temptations to blasphemy?*

"*Answer.* First, we must get assurance of God's love to us, and then we shall love him, and love always thinks, and speaks well of the party beloved. But if we once entertain thoughts that God hates us, and will curse us, then will we hate him, and be ready to curse him; and this is incident to us when under some great affliction as we see in *Job's* case: when God chastens us sore and worse than commonly he doth others, and when we find some circumstances for which we cannot find a precedent in the world, then we begin to apprehend some unkind dealing from God, and conclude that he hates us, and then will we be ready to hate him again, and begin to enter into some terms of blasphemy, to prevent and cure which, we must know, that no afflictions be they never so great, unusual, or unheard of, are any certain signs of God's anger, much less of his hatred."

Now if the "assurance of God's love to us," will make us love God, and if "love always thinks and speaks well of the party beloved"—if the thought that "God hates us, and will curse us," makes us "hate him and ready to curse him," is it not singular that Universalism should be so very licentious? Universalism teaches that God *loves* all, and that he is good unto all. Now could all be made to believe this, all would love God, and bless him. But while we preach that God hates a part of mankind and will curse them forever, is it singular that a part should hate him and blaspheme his holy name? Limitarian brethren, think of these things. S.

FRIEND OF SINNERS.

Such Jesus emphatically was—and it is not at all surprising that the self-righteous Pharisees should object to him on that account. Esteeming themselves holier than the "common people," they could not think it possible for the anointed of the Lord to feel a more lively interest in the well-being of the sinners, than in the welfare of the saints. They would not listen to the plain reasons assigned by the Savior—to wit: that he came not to call the righteous, (if there were any) but sinners, to repentance—that they who are whole need not a physician, but they who are sick.

Although the Pharisees held the heathen in contempt---yet Phocian could have taught them a lesson of wisdom. That great man (because a good) having appeared in behalf of a man who was deemed unworthy of his support, his friends found fault with him. His only reply was, "The good have no need of an advocate."

Not less remarkable was the saying of another heathen. "God be merciful to the wicked, for thou hast done all for the good in making them good."

It appears to me, that if the self-denominated saints could view this matter in its proper light, they would be less disposed to find fault with the doctrine of Universalism. Jesus was "the friend of sinners"---and we rejoice in believing that "he is the same to-day, yesterday and for ever." If there be any sinners in eternity, they will there have a friend---even the great physician of souls. And we doubt not, that in due season, that physician and "friend of sinners," will effect the salvation of the world.

A. C. T.

HOW ARE THE MIGHTY FALLEN!

It is not many months since we heard much from the Editor of the N. Y. Evangelist on the subject of commingling Religion and Politics, things sacred and profane, in the same paper, and especially of making a professedly religious periodical the vehicle of common newspaper intelligence. The N. Y. Evangelist was recommended by its disinterested Editor to the consideration and patronage of the religious public, because it was a *religious* paper, and it was spoken of as "*suitable to be read on Sunday!*" But now, alas! alas! "how is the gold become dim! how is the most fine gold changed!" In the last number of this pre-eminently *religious* paper, we observe the ominous caption, "View of Public Affairs," followed by extracts from the President's Message and interspersed, ("mirabile dictu,") with large notes and comments by the hand of the Editor!! This seems, however, to be only the commencement of evil. There is "a new arrangement,"

we are told, in the concern of the Evangelist. "A new volume will commence with the new year, with considerable enlargement of the paper and a *greater* VARIETY *in the contents*." We do not pretend to divine what these things mean, but fear there is an Achan in the camp. However, when Br. Leavitt has fallen from the faith, and the Evangelist becomes defiled by the introduction of secular matter into its columns, so that it shall no longer be "fit to be read on Sunday," we shall take the liberty of recommending the Christian Messenger to the christian community. S.

REV. SILAS M'KEEN.

In No. 31, Vol. 1, of the Messenger, we published an article from the Baptist Repository of this city, relating an "anecdote" by a "Rev. Mr. M'Keen, of Vermont," of a "sincere" Universalist who "was charged with *crime*," and "who concluded to cheat justice of its victim, and make his entrance into heaven by a summary process." It was remarked at the time that persons concerned in getting up such "tales," were freely left "to reap all the honor resulting from such unmanly and ridiculous anecdotes." The Rev. gentleman, named above, has recently attempted a justification of himself in the narration, in a letter and certificates, addressed to the Editor of the Trumpet, which may be found on the third page of our present number. The "anecdote," as it was styled in the Repository, is repeated in Mr. M'Keen's letter, and we urge the reader to give the whole an attentive examination. We are surprised beyond measure, that Mr. M'Keen would for a moment attempt to exhonerate himself on the evidence he has adduced in relation to Mr Cone. Black indeed must be the heart of any one, even though he be a professed Preacher of the everlasting Gospel, who could ground such an unfeeling and sarcastic relation as the one made by Mr. M'Keen, on circumstances as exhibited by Mr. Kinney's certificate. We emphatically say to Mr. M'Keen, "out of thine own mouth thou art condemned." If he had been possessed of the smallest portion of the natural sympathies of his race, or could honestly claim kindred with the benevolent feelings of him whom he was belieing, he would never have rioted, as it were, over the very grave of an unfortunate fellow, merely to gratify religious spleen. It is a species of cold hearted irony that is neither creditable to the head or heart of any man. And he who practises it degrades himself below the brute. Could the Rev. Mr. M'Keen present as strong a certificate of his kindness and benevolence of heart, as is exhibited in the directions left by Mr. Cone, he would stand before the world as an angel, in comparison to the degraded light in which we are now compelled to view him, and from his own testimony too. Let the reader peruse the relation by Mr. M'Keen, and then the note of Mr. Cone as certified by Mr. Kinney, and we doubt not for a moment he will be of the same opinion with ourselves. P.

DOUBLE PORTION

Of Editorial Labor.

We have too long neglected to congratulate the Baptist Repository on the accession of another Editor to its columns. We are specially fond of the Repository, and were much gratified a few weeks since to learn from Br. Crosby, that it was to be enlarged and farther improved by "a double portion of editorial matter." It has now appeared in its new dress, and with its improvements. The only difficulty we meet with, is in distinguishing between the Repository and the N. Y. Weekly Messenger. They look much alike, and have much the same matter, selected and editorial. We have attributed the similarity hitherto observable in them, to the carelessness of the pressman in not removing the form of the Messenger when working the Repository. Notwithstanding, the Repository is much improved, and we wish it an increased patronage to meet the expenses attendant on the "double portion of editorial labor" it enjoys. S.

SCRIPTURE EXPLANATION.

And there was a great famine in Samaria; and behold, they besieged it, until an ass's head was sold for four score pieces of silver and the fourth part of a kab of doves' dung for five pieces of silver.

2 Kings vi, 25.

We often do injustice to the Sacred Scriptures through ignorance. The passage before us has been the subject of much mistake, and strange fancies have been indulged upon it. That "an ass's head" might, in the strait of famine, be made an article of food, is quite probable, nay certain; but that "doves' dung" could be so used seems to border on the ridiculous, not to say the absurd. "Josephus and Theodoret," says Calmet, "were of opinion, that it was bought instead of salt, to serve as a kind of manure for the purpose of raising esculent plants of quick vegetation." This opinion gains countenance from the fact that doves' dung is evidently thus used in the East. Horne, in his Introduction, Vol. iii, p. 443, Phil. ed. quotes in a note the following passage from Mosier's Second Journey through Persia, p. 141, and refers also to Sir Ker Porter's travels in Persia, Vol 1, p. 451. "The dung of pigeons is the dearest manure that the Persians use; and as they apply it almost entirely for the rearing of melons, it is probable, on that account, that the melons of Ispahan are so much finer than those of other cities. The revenue of a pigeon house is about an hundred tomauns per annum: and the great value of this dung, which rears a fruit that is indispensable to the existence of the natives, during the great heats of summer, will probably throw some light upon that passage in Scripture, where, in the famine of Samaria, the fourth part of a kab of doves' dung was sold for five pieces of silver." Horne seems to suppose that the opinion of Josephus is correct, and quotes the above as illustrative of its truth. Mr. Jowett appears to have entertained the same opinion. See Note to Horne's Intro. p. 452. "During his voyage to Upper Egypt in February, 1819, he says, 'We observed the people making holes on the sandy soil on the side of the river. Into these holes they put a small quantity of pigeons' dung and feathers with the seed of melons or cucumbers. The value of this manure is alluded to in 2 Kings vi, 25. The produce of this toil I had an opportunity of seeing in due season; that is, the following month of June. Extensive fields of ripe melons and cucumbers then adorned the sides of the river. They grew in such abundance that the sailors freely helped themselves.'" There is an evident discrepancy between the date of the journey as given by Horne, and the season of ripe melons as given by Mr. Jowett himself. But the passage from Jowett is sufficient to show that doves' dung is used in Egypt as manure in raising melons, which, either from its use or some other circumstances, gained maturity in a single month.

The passage under consideration, however, does not appear to be susceptible of this exposition. There is the same reason for believing doves' dung to have been an article of food, as there is for supposing an ass's head to be such. In the latter case there is no doubt, that we have ever heard; why should there be in the former? There is something inappropriate in the idea to the occasion. Samaria was besieged; its inhabitants were perishing with famine. Under such circumstances would people think of purchasing doves' dung for manuring their fields or gardens? Grant that with it a single month was sufficient to bring melons and cucumbers to maturity. When an ass's head was selling for eighty pieces of silver would men think of planting the seeds even of such fruits?

The article we have very good reason to believe, was a species of lentil, chick-pea or tare, which has much the appearance of doves' dung from which it probably took its name. Dr. Gerard (Institutes of Biblical Criticism, Part I. Chap. VII. § 6.) says on this passage, "the name (doves' dung) is given by the Arabians to a kind of pulse, or peas, which is used still, fried, both in Egypt and Palestine, and carried as provisions by the pilgrims to Mecca." Calmet says, "The general opinion since Bochart is that it was a kind of chick-pea, lentil, or *tare*. Great quantities of these are sold in Cairo to the pilgrims going to Mecca; and at Damascus, Belon says, 'there are many shops where nothing else is done but preparing chick-peas. These parched in a copper pan, and dried, are of great service to those who take long journeys. This may account for the stock of them stored up in Samaria; and the kab would be a fit measure for this kind of pulse, which was the fare of the poorer class of people.'" Dictionary of the Bible.

This explanation we feel to be satisfactory. We might add in closing that a kab is estimated at a little less than three pints, and of course "a fourth part of a kab," mentioned in the text, was something more than a half pint, our measure. The "five pieces of silver," spoken of, as the price of the same is recorded at about two dollars and a half, which shows sufficiently the extreme necessity to which the city of Samaria was reduced. S.

A SUBSTANTIAL REASON.

We find the following "reason," for a change of sentiment, in Br. Crosby's last Repository. We must confess it is a *good* and *substantial* one, and that man must be obstinate, indeed, who through hurry or carelessness, in the dark, should put his coat on *wrong-side out*, and then perseveringly refuse to change it when he came to the light. And not less culpable would *he* be, who after he had thus unfortunately clothed himself, and been admonished thereof by friends, should parade the streets, at noon day, with all pomp and ceremony; and what is worse than all, obstinately refuse even to *examine*, whether his coat was *right* or *wrong* side out. We admire the disposition of the poor minister to rectify his error, and commend the moral of his remark to to our Limitarian friends generally. P.

TURNING A MAN'S COAT.

It is evidence of a weak mind, or of a wicked heart, to be given to change; and at the same time, it is a calamity to be in the wrong, and so a change be necessary. But it is a fault---it is a crime to adhere to a discovered error from fear of public censure, or from a mistaken regard to consistency of character. If a man finds himself in error, it is his duty, and his honor, to abandon it, and espouse the truth; it is only saying that he is wiser to-day than he was yesterday. I was led to these reflections by the following anecdote. A minister who had been a long time in the Presbyterian connexion, became convinced of the truth of the principles of the Baptists, and united himself to that denomination. He was soon after met by a minister of his former friends, who asked him how he came to turn his coat? He replied he had put on his coat in the dark, and by mistake wrong-side out---and that of course he was obliged to turn it to have it right.

QUERY.

Can any individual inform us whether the Rev. Mr. Judson, Missionary in India, and lately author of a letter to American females on

dress, is the same who some years since, visited Boston with his lady in a dress worth $1200? We make the inquiry for our own gratification, believing that his letter should be received with much more confidence in its justness, provided he has seen the folly and wickedness of extravagance in the article of dress in his own family. S.

RELIGOUS INQUIRER.

Br. Sperry, the proprietor of this paper, proposes enlarging it at the close of the present volume, to an Imperial folio, and also to extend its field of discussion. It will embrace the following. Capital Punishments—Public Education—Abuses in Church and State—Freedom of the Press—Critical Interpretations of such passages as are employed to support endless misery—Reviews of Religious Publications—Moral Tales, illustrating the benign effects of religion and enlightened views of the character of God, and a sketch of the passing news of the day. We have always indulged that kind of feeling towards the Inquirer, that we experience for an old and tried friend. It has now stemned the tide of bigotry for near *eleven years*, and we cannot but wish it all possible success. P.

CORRESPONDENCE.

The letter of our friend J. G. is aknowledged with no small degree of satisfaction. We give the following extract. "My view of Universalism now, is quite different to what it was at first; for then I thought it a doctrine only calculated to make men do bad instead of good. But you have now (as Paul did Agrippa) almost persuaded me to be a Universalist." We hope he may go on in his inquiries after Truth, until instead of "almost," he may become *altogether* persuaded to be a Universalist. We say Universalist, for we regard it only another name for *a Christian indeed*—it is the only view which can give permanent peace and joy to man. It is in truth the only source of comfort to even our Limitarian friends, how much soever they may be ignorant of its influence. When they are abstracted from the direct and immediate influence of their creeds, the expansive benevolence of this doctrine, is shown forth in almost every action—in their yearnings for happiness for themselves, and no less for the happiness of their race. And how can it be othewise. We are peculiarly constituted—a common sympathy binds man to man. And then we are a 'world of kindred.' 'Strike but one cord, some other feels the blow.' Place us in circumstances calculated in themselves to produce our highest individual happiness, and if we have knowledge of kindred suffering, there is no enjoyment to us. This sufferer is our kindred—is our friend. He has others. These ties go on until they encircle the universe of God. How joyous the reflection. And then its moral influence. We look abroad in the world; if there is room in our heart at the moment for *one* feeling of enmity towards a single being in the universe, it teaches us---*that being is our brother;* and what consideration can so soon disarm us of our hatred. We beg our friend J. G. to follow out these reflections, and we are not doubtful of the result. P.

Br. L. L. Sadler, of Perry Village, N. Y. writes us as follows: "Our cause is advancing slowly, but steadily and surely in this region. There is less and less superstition discoverable in the land, and more and more freedom of thought and independence of expression among the people; and there is now but little danger of incurring odium and disgrace from an avowal of our sentiments, except from the fanatic or enthusiastic bigot, and thank the Lord these are but comparatively few among us. By the exercise of prudence and wisdom, with moderation, charity and becoming zeal, we shall come off more than conquerors through him who hath brought us into the marvellous light of the Gospel. God grant that such may be the favorable issue."

SALARIES OF METHODIST PREACHERS

It is generally supposed—and the persons chiefly interested in the deception seem very willing to have it so supposed—that the preachers belonging to the Methodist Connexion, fare very scantily in this world's goods, having no salaries—(most wicked and abominable things)—and receiving actually less than ministers of almost any other denomination. How far this supposition is well founded, will appear directly; but we all know there are none louder in their professed abhorrence of *hirelings*—none who make more astounding boasts of their own crosses and sacrifices, than the Methodist preachers generally. Hereafter, we shall set down their declamation against hirelings and salaried ministers for what they are worth, and give them as much credit as we please for the sacrifices which they may pretend to make.

We now undertake to say, that no order of clergy in the United States receives so large a salary, on the average, as the Methodist ministry! They have a *well secured* and an *ample* provision. Their pay is, indeed graduated to the size of their families; if a minister have six children, for instance, he draws the round little sum of six hundred and eighty dollars per year—twenty four dollars each being allowed for those over seven years of age, and sixteen for those under. If his wife dies, he is allowed an increase of pay, on account of his children. When he becomes old, unable to preach, he still draws pay enough to support him, and if he dies, his widow and orphans are provided for. The average amount drawn by their preachers is not far from four hundred dollars per year, with the security against old age, sickness and death. "*The Methodist preachers*, as a body, receive a more ample salary than the clergy of any other Christian denomination in the United States." We make this quotation from "*The American Revivalist*," an orthodox publication, which publishes a table of facts in relation to the subject, from wich we have gathered the above general conclusion.

We care not how well the methodist ministers are supported; but we think people generally ought to know the fact, that they may perceive that it is no deed of charity to allow themselves to be "eat out of house and home," under the pretence that *those* preachers are not "hirelings," "salaried ministers," &c.; but stand in need of "meat and drink and wherewithal to be clothed."—*Christ. Intel.*

LIBERAL INSTITUTE.

The respective schools of the male department of this Institution, will commence on *Monday the 10th day of December, ensuing.*

Students who room in the Institute, will furnish themselves with a bed, and such other furniture as may be necessary for their convenience. Those who prefer to lodge in private families may in general be accommodated. No rent will be charged for the use of rooms. Board and Tuition on the most reasonable terms.

Mr. Thummel, of Hartwick Seminary, Principal, and Professor of Languages.

Mr. Perkins, Professor of Mathematics.

Mr. Titious will give Lessons in the French Language if required.

JOSEPH STEBBINS, J. W. HALE, D. PIXLEY, T. SMITH, E. S. BARNUM, *Executive Committee.*

Clinton, November 12, 1832.

Agents and others are respectfully requested to forward the amount of their subscriptions to the Treasurer, as soon as convenient.

N. B. Editors friendly to the Institute are requested to insert the above in their papers.

MARRIED,

In this city on the 6th inst. by the Rev. T. J. Sawyer, Mr. Seth Graves, and Miss Eliza Flinn.

In this city, on Wednesday evening, 5th inst. by Rev. Mr. Clough, Capt. Elisha Bentley, to Mrs. Jane M'Farland, all of this city.

TO CORRESPONDENTS.

We acknowledge, with unfeigned pleasure, the receipt of two excellent poetical articles, for the Messenger, from the highly gifted pen of Miss *J. H. Kinney*, of Sheshequin, Pa. Several of our Editorial brethren have been laid under obligations by communications from her pen, and we now gladly add our own acknowledgements for her kind remembrance of us. Our readers will recognize in the name, the author of the beautiful "*Thanksgiving Hymn*," which was inserted in the 1st number of the present volume. Her articles will appear in course.

A communication over the signature "R." on the subject of the "Second Death," is received. We shall endeavor to give it a place in our next. We shall take the liberty of changing the signaturé to "J. A." (other initials which appear on the paper,) as we have already a correspondent who occasionally writes for us over the signature "R."

The favor of Br. L. L. S. is thankfully received. We shall give early attention to it.

The request of a subscriber in Hudson will be complied with, if possible, next week.

LETTERS AND REMITTANCES,

Received at this Office, ending Dec. 12th.

Rev. T. W. Boston; A. C. T. Philadelphia; H. L. Huntington, 2d vol. $1; H. M. Norwalk, 2d vol. $2; W. B. Huntington, 2d vol. 50 cents; E. H. Hudson; T. W. Wilton, 2d vol. $2; C. M. Derby. The pamphlets were forwarded as he directed on Monday last. M. S. C. Salsbury Mills, 2d vol. $2; E. W. Portsmouth, 2d vol. $2 I. S. Beekman, 2d vol. $2; S. T. Babylon, 1st and 2d vol. $4; P. M. Taunton; J. H. K. Sheshequin; J. E. Savannah; P. M. Holmesville, 2d vol. $1; Rev. L. L. S. Perry Village, 2 letters. Rev. J. M. A. Montpelier, Vt.; A. C. T. Phila.

DORCAS SOCIETY.

Donations in money, dry goods, or cast off clothing will be gratefully received for this Society by Mrs. Durell, No. 27 Roosevelt-street, Mrs. Hammond, No. 418 Grand-street, and at this office. Those having the means and willing to aid in relieving the distresses of the poor during the approaching winter, may thus enjoy the opportunity with little inconvenience to themselves and with the certainty of their donations being well applied.

UNIVERSALIST BOOKS.

The following Universalist Books are kept constantly for sale at the Messenger office, 35 1-2 Bowery, N. York.

Ancient History of Universalism, from the age of the apostles to the Reformation. Price $1,20.

Modern History of Universalism, from the Reformation to the present time. Price $1,20.

Ballou's Works. Treatise on Atonement, 75 cents. Notes on the Parables 75. Sermons on Important Doctrinal Subjects, 37 1-2.

Balfour's Works. First Inquiry, on the words rendered Hell, 1 dollar. Second Inquiry, on the Devil and Satan, and the terms rendered everlasting, forever, &c. 1,25. Essays on the Intermediate State, 1,25. Letters to Hudson, in reply to his attack on the Essays, 1,25. Reply to Stuart, 75. Reply to Sabine, 50 cents. Letters to Dr. Allen, 25 cents.

Smith on Divine Government, showing that God foreordained human events, and is conducting all things, to produce the Universal Happiness of man. An English work, 75 cents.

Notes and Illustrations of the Parables, by Thomas Whittemore. In this work all the New Testament Parables are explained at length. 62 1-2 cents.

Winchester's Dialogues, a highly useful and instructive work, in which the objections to Universalism, particularly those founded on the words everlasting, forever, &c. are fully and triumphantly answered. 75.

Murray's Life, with preface and notes, 75 cents.

Petitpierre on Divine Goodness, 50 cents. An excellent work on Universalism, originally published in French.

Pickering's Lectures, in defence of Divine Revelation. With a Likeness of the Author. 75 cents.

FROM THE GOSPEL ANCHOR.

EXTRACT,

From a Manuscript Poem.

How is the spirit prone to break its chains,
And struggle out beyond his narrow bounds!
Why is it thus? If, wedded to the dust,
And of the dust a part, and doomed to die,
And with the body filter through the earth—
Why, where, or whence, derives it other tho'ts?
Why does it murmur with perpetual voice,
And try to spread its wings and mount the sky,
If with the lumbering body it must *die?*
Say does the body ask for wings—or mourn
To overcome its weariness, and ride
On the proud whirlwind or the ruling storm,
And scorn to call its birth place of the earth?
No: 'tis the soul, the immortal part, the mind,—
Which not of earth, delights not in it. * * *

THE INDULGENCE OF GRIEF.

It is not in the power of every one to prevent the calamities of life—but it evinces true magnanimity to bear up under them with fortitude and serenity. The indulgence of grief is made a merit of by many, who, when misfortunes occur, obstinately refuse all consolation, till the mind, oppressed with melancholy, sinks under its weight. Such conduct is not only destructive to health, inconsistent with reason, religion, and common sense. "There are," says South, "what may be called the ceremonies of sorrow; the pomp and ostentation of affectionate grief, which speaks not so much the greatness of the misery as the smallness of the mind.

To persevere
In obstinate condolement, is a curse
Of impious stubbornness, unmanly grief.
It shows a will most incorrect to Heaven,
A heart unfortified, a mind impatient;
An undertanding simple and unschooled.

Change of ideas is as necessary to health as change of posture. When the mind dwells long upon one subject—especially if it be of a disagreeable and depressing nature, it injures all the functions of the body. Hence the prolonged indulgence of grief spoils the digestion, and destroys the appetite. The spirits become habitually depressed—the body emaciated, and the fluids deprived of their appropriate supply of nutriment from without, are greatly vitiated. Thus many a constitution has been seriously injured by a family misfortune, or any occurrence giving rise to excessive grief. It is, indeed, utterly impossible that any person of a dejected mind should enjoy health. Life may, it is true, be dragged on for years. But whoever would live to good old age, and vigorous withal, must be good humoured and cheerful. This, however, is not at all times in our power—yet our temper of mind, as well as our actions, depends greatly upon ourselves. We can either associate with cheerful or melancholy companions—mingle in the offices and amusements of life—or sit still, and brood over our calamities, as we choose. These and many similar things, are certainly within our power—and from these the mind very commonly takes its complexion.

The variety of scenes which present themselves to our senses, were certainly designed to prevent our attention from being too constantly fixed upon one single object. Nature abounds with variety, and the mind, unless chained down by habit, delights in the contemplation of new objects. Examine them for some time—when the mind begins to recoil, shift the scene. By these means a constant succession of new ideas may be kept up, till what are disagreeable disappear. Thus, travelling—occasional excursions into the country—the study of any art or science—reading or writing on such subjects as deeply engage the attention, will expel grief sooner than the most sprightly amusements. We have already repeatedly said, that the body cannot enjoy health, unless it is exercised—neither can the mind: indolence nourishes grief When the mind has nothing else to think of but calamities, it is no wonder that it dwells upon them. Few persons are hurt by grief, if they pursue their business or their active duties with attention. When therefore, misfortune happens---instead of abstracting ourselves from the world, or from business, we ought to engage in it with more than ordinary attention---to discharge with double diligence the duties of our station, and to mingle with friends of a social and cheerful disposition. Innocent amusements are by no means to be neglected; these by leading the mind to the minute contemplation of agreeable objects help to dispel the gloom which misfortunes shed over it. They cause time to seem less tedious, and have many other beneficial effects. But it is to be lamented that too many persons, when overwhelmed with grief, betake themselves to the intoxicating bowl. This is making the cure worse than the disease, and seldom fails to end in the loss of fortune, character, happiness and constitution.

HAPPINESS DEPENDS ON THE GOVERNMENT OF THE PASSIONS.

What is there in the bosom which leads us wrong, directly in opposition to the suggestions of our reason? We see the right, and approve it; we wish secretly to pursue, but are misguided and stray. We are early apprised of the wrong, condemn and resolve to avoid it; but the first temptation seduces us away, as a traveller is deluded by a deceitful *ignis fatuus*, which drags him over bogs and briars to some dangerous pitfall, or to the edge of a terrible and destructive precipice. The delusive meteor which sports with man in the journey of life, is his vicious affections. He wanders through wilds, wherever they lead, and, though bleeding every moment afresh, from the wounds of the thorny way, still goes on as if impelled by irresistible necessity. But, however far we may have strayed from the right path, it is never wholly out of our power to regain it. Painful, indeed, will be the effort it will cost us to return; much resolution, much courage will it require to re-ascend; but we have always this to stimulate us in the attempt, that of the two ways the right one certainly is the best and most pleasant. But even when re-established in virtue we are still in danger, and still must be active and vigilant. *We are in life as the waterman rowing against the stream, and we surely go down if we rest upon our oars.* Never can we be secure from even immediate harm, until we have acquired over ourselves a perfect command. On the one hand we shall be tempted by appetites, desires, and the dazzling phantoms of a wild imagination; on the other, we shall be driven from our way by the goadings of discontent, or hurried into error by the violence of passion. Never can we hope for security until we have so completely subdued the propensities of the heart, that we can silence every commotion of the bosom by the first attempt, and guide the mind to any subject at the first call of prudence. When, by a single whisper of reason, we can in a moment quell the refractory passions, then, and not till then, shall we be able to judge of every thing in life with all the accuracy of right. Our bosom will be tranquil, whatever may befall us. Neither unlooked for good will raise in it the tumult of joy, nor unexpected evil disturb it with violent sorrow. Like beings of a more exalted, a purer nature, we can look on the one with a generous indifference, and smile on the other with an undisturbed serenity of mind.—*N. Y. Christian Int.*

EXTRACT.

As we do not profess to have one religion for the poor, and another for the rich, whatever upon this subject applies to our class, applies to all. It was the emphatic description given by our Savior to prove his divine mission, that *to the poor the Gospel was preached;* and *by* the poor it was ordained, in the wisdom of Providence, that the glad tidings of salvation should be first dispensed throughout the world.

Before *our* religion, the distinctions formed by human pride vanish; in *its* presence, worldly pomp and worldly honors are annihilated. Stript of his adventitious greatness, man appears as he is; whatever be his station, the frail child of dust!—however humble his lot, the heir of immortality!

While all those ideas of equality, which philosophical and interested speculatists have endeavored to establish, tend to inspire hatred, envy, pride, and discontent; the equality taught by the gospel inspires the purest benevolence. It teaches humility to the rich, and contentment to the poor; and fraternizes [if I may so express myself] the human race.—*E. Hamilton.*

Censure is willingly indulged, because it always implies some superiority: men please themselves with imagining that they have made a deeper search, or wider survey, than others, and detected faults and follies, which escape vulgar observation.—*Johnson.*

SACRED MUSIC.

An Association, for improvement in Sacred Music, has recently been formed, and holds its meetings in the Lecture Room of the Orchard-street Church. The Society has a Teacher engaged, and meets every Thursday evening, for practice. Persons desirous of commencing with the first rudiments of Music, can have an opportunity by an early connexion with the Society. It is earnestly hoped the young, both Ladies and Gentlemen, connected with the congregation worshipping in that Church, will improve this opportunity for instruction. For information in relation to the Association, application may be made to Mr. S. Crowell, 33 Chatham-street, Mr. E. Chapin, 303 Division-street, Mr. E. Benjamin, 46 Oliver-street, Mr. W. Trembley, 343 Grand-street, and at this office. Dec. 8, 1832.

Prospectus for the Second Volume of the

CHRISTIAN MESSENGER,

Devoted to the Doctrine of Universal Benevolence, the defence of Liberal Principles, generally, in Religion, and miscellaneous reading, of chaste and moral tendency.

The first Volume of the Messenger, closed on the 27th ult. The Second commenced Nov. 3d.

In presenting proposals for the 2d Vol. few observations will be necessary in explanation of its objects, and those few cannot, perhaps, be better expressed than in the language of the prospectus for the first volume. "Its primary design is to 'plead the cause' of a slandered and persecuted denomination of Christians, (the Universalists)—to illustrate and enforce their principles, and defend firmly, though as far as possible, with christian candor, their doctrine from the opprobrium which even professing christians endeavor, too readily, to fasten upon it; and in thus defending its own, it will advocate the civil and religious rights of all. Professing a sentiment which recognizes the Almighty as our common Father, and mankind as brethren indeed, it can know no exclusive privileges. Whatever it may ask for itself, it asks for ALL.'"

TERMS.—The Messenger is published every Saturday, at 85 1-2 Bowery, on a royal sheet, quarto form, close print, at *Two Dollars* per annum, in advance, or *Two Dollars* and *Fifty Cents* if not paid within six months from time of subscribing. Letters to be addressed, post paid, "P. Price, 85 1-2 Bowery, New-York."

P. PRICE, PUBLISHER.

☞All letters and communications relating to this paper, must be addressed "P. Price, No. 85½ Bowery New-York."

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